

The Brooklyn Jewish Center Review

April, 1952

ISRAEL AFTER FOUR YEARS

A Comprehensive Report on the State of the New
Country — Its Agriculture, Industry, Natural Resources,
Communications, Art

THE REFUGEE SETTLERS OF PHILADELPHIA IN THE 90'S

The Dramatic History of the Jews Who Found
A New Life in Penn's City of Brotherly Love

By ALBERT MORDELL

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BROOKLYN JEWISH CENTER REVIEW

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FOUR TRIUMPHANT YEARS

IN THE making of history four years are as but a moment. But as history is made, four years can be not only of major but of determinative importance. In no other case has this been as true as of the first four years of Israel's independence.

During these years of Israel's infancy, Israel has successfully fought a war against seven countries whose populations vastly exceed its own. This miracle it accomplished with an army which lacked every element of proper military organization except the courage of its men—and women—fighters.

In the midst of the very continuance of this life-and-death struggle, the country organized its governmental structure and began the functioning of an administration. It established a currency internally, and a system of diplomatic relations externally. Even though the youngest member of the United Nations, it deliberated in the councils of that body and did so effectively and with important consequences. Parenthetically, it should be said that this was due in no small degree to the quality of its emissary, Aubrey Eban.

Had these developments been accomplished under normal conditions, they would have been momentous; their tremendous proportions must further be assayed in the light of the fact that simultaneously Israel absorbed almost a million new citizens. It is an understatement to say that this was done under the greatest difficulties; such an accomplishment cannot be explained on any basis of ordinary statistic. The essential ingredient was the unanimous mass deter-

mination that Israel must live and grow and prosper. Here, verily, men did, by taking thought, add more than a cubit to their stature.

Elsewhere in this issue is printed a comprehensive and detailed report of the past four years of Israeli history. We

are confident that our readers will share with us our own sense of elation and pride in the record, and our prayer that, upon the disappearance of the present difficulties, the future of the country will justify the vision of its founders and the hopes for it of all men and women of good will. —WILLIAM I. SIEGEL.

NEW IMMIGRATION BILLS

THE House of Representatives is now considering the Walter Bill, companion to the Senate McCarran Bill. The two measures propose to recodify this country's immigration laws. While the bills are amelioratory of certain bad features in the existing law, they are, in the main, more restrictive of the right of entry than the statutes now govern. One feature of the bills which would impose great hardships on many persons otherwise entitled admittance to this country, is the abolition of the present provision for the filling of unused quotas. That alone would be sufficient to condemn the proposed bills.

One of the finest traditions of our history has been the right of haven. Moreover, the exercise of this principle has redounded to the benefit of our country. The United States has grown

great because of the talents and devotions brought to fruition for its benefit by immigrants whose gratitude has been translated into tangible contributions to our storehouses of wealth, power and culture. These immigrants and their children have fought in the wars of the land with a valor which adorns every page of American history. To reverse the process is to turn back progress and stultify cherished principles.

The opposition to the Walter-McCarran bills has crossed all lines of creed. Protestant, Catholic and Jewish organizations have united in declaring their disfavor. That opposition should be swelled by individual expression. We suggest that in the exercise of their rights of petition, our readers communicate to their congressmen and senators like sentiments.

—W. I. S.

THE WORK OF TECHNION

THE Technion, Israel's institute of Technology in Haifa, is by no means as well known in the United States as its value entitles it to be. The present campaign of the Institute in this country for funds furnishes an opportunity to disseminate information concerning it, and to stimulate a generous response.

One of the great needs of Israel is the

creation, in part by recruitment from other lands and in part by local training, of a large group of scientists. They are necessary for the rapid and wide-scaled development and utilization of the country's natural resources. Israel abounds in as yet untapped sources of wealth. Indeed, there is reason to be-

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבד שלנו"

An Intimate Chat Between Rabbi and Reader

A Successful New Movement in The Center

IN THE last few issues of our weekly *Bulletin* there has appeared an announcement of great importance to the growth and the development of our beloved institution. We were told of an effort that is being made to enroll a large group of our Center members as *Sustaining Members*.

We have always had a group—ever since the inception of our institution—of men and women who voluntarily pledged to pay more than the prescribed annual dues. But no effort was made to increase their number.

The time has come, however, when such a concerted effort must be made. Everyone knows from personal experience that the value of the dollar is not what it was years ago, that expenses have risen tremendously. It is impossible to maintain the high standard of activity which has characterized our Center throughout all the years of its existence with the same income that the Center had in the past. Some remedy has to be found.

A suggestion was made, and supported by a goodly number, that the annual membership dues should be increased. The large majority of our trustees and governing board did not approve this suggestion because they realized it would impose a financial hardship on many members who want to be affiliated with us and yet who unfortunately cannot afford to tax themselves more than the present rate.

I am happy that our lay leaders decided to ask all those whom God has blessed, and who can afford it, to add

to their annual dues and join the ranks of *Sustaining Members* by paying fifty dollars or more in addition to the present annual dues. A similar arrangement has been made for the single members, so that they too can add a certain sum to join this group.

This certainly is a much more democratic method of supporting a religious institution. This was the method in vogue in Jewish life ever since the first Temple was built: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

The Momentous Events of May 14, 1948

AT A meeting of the thirty-seven member National Council, representing the Jews of Palestine and the World Zionist Movement held in Tel Aviv May 14, 1948, David Ben-Gurion read the proclamation of the establishment of Medinat Yisrael—the State of Israel. The Proclamation of Independence declared that:

"The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy

And it is good to see that the plan is already meeting with success. Many members were just waiting for such an opportunity to show their appreciation of the work that our Center is doing in fashioning a vital, dynamic, cultural and spiritual Jewish life in our community. Without the usual campaign fanfare, in a quiet, dignified manner the officers and the committee members are proceeding with this effort to enroll Sustaining Members. It is my fervent conviction that this effort will meet with great success, and thus enable our beloved Center "to enlarge the work of Torah and to glorify it."

Israel H. Ben-Zur

Places of all religions; and will loyally uphold the principles of the United Nations Charter."

Pending the setting up of duly elected organs of State, the Proclamation designated the National Council to act as the Provisional Council of State—the Legislature; and the National Administration to act as the Provisional Government responsible to the former. The thirteen member Cabinet, comprising representatives of the political parties, was headed by Mr. David Ben-Gurion as Prime Minister and Minister of Defense.

The first legislative act of the Provisional Council of State was the repeal of the 1939 British White Paper restricting Jewish immigration and acquisition of land. Hakiryah, near Tel Aviv, was established as the provisional seat of Government.

President Truman informed the Israel representatives in Washington, Mr. Eliahu Elath, of the United States de facto recognition of the State of Israel.

Armies of Egypt, Jordan, Iraq, Syria, Saudi-Arabia and Lebanon invaded Israel from the north, east and south. Tel Aviv was bombed by Egyptian planes. Israel forces controlled the New City of Jerusalem and the encircled Jewish Quarter in the Old City, as well as isolated settlements.

EDITORIALS

(Continued from page 3)

lieve that the unrevealed elements far exceed those already known. This is true in all fields: agricultural, chemical, and metallurgical.

It is of course obvious that the widening of these spheres of activity will increase employment and thus remove one of the greatest obstacles to the well-being of the state. The Technion trains such

experts; its faculty is equal to the task; all that is needed is money for the development of its facilities.

Technion is one of the Israeli institutions authorized by the Jewish Agency's "Committee of Control and Authorization of Campaigns" to solicit funds in this country. We trust Technion's appeal will be answered in proportion to its great importance.

W. I. S.

ISRAEL AFTER FOUR YEARS

A Report on the State of the New Country

"I will bring thy seed from the East and gather Thee from the West. I will say to the North, give up, and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth." — ISAIAH.

IMMIGRATION

FROM THE Proclamation of Israel's Independence (May 14, 1948) to December 31, 1951, 684,275 immigrants entered the country. The Jewish population of Israel, which numbered about 650,000 in May, 1948, had more than doubled by the end of 1951, increasing to 1,425,000. Immigration accounted for 90 per cent of the increase.

The total population of Israel as of December, 1951 numbered nearly 1,600,000, including 175,000 non-Jews (120,000 Moslems, 40,000 Christians; 15,000 others, mainly Druzes). Immigrants came from two main areas: Eastern Europe and Middle Eastern and North African countries. While the majority of immigrants in the past originated from Eastern Europe, the rate of immigrants from Middle Eastern and North African countries is now rising rapidly. Many immigrants of Eastern European origin actually lived in Displaced Persons camps in Central Europe and Italy for several years before the possibility of immigration to Israel was opened up by the attainment of Israel's independence.

In the course of the four year period, the entire Jewish community of Yemen (45,000), and almost the entire Jewish community of Iraq (123,500), out of a total of about 135,000 were transferred to Israel. Mass immigration was completed also from Poland, Bulgaria, Yugoslavia, Czechoslovakia and Libya.

Grappling with the enormous task of absorbing the immigrants into the life of the country, the State had to overcome two major problems: the lack of financial resources on the part of the immigrants and their peculiar occupational distribution. Over 50 per cent of the immigrants were without previous training in any branch of work that would fit them

into the economics of the country.

1950 saw a radical departure in the method of integrating new immigrants into the economic and social life of the country. It was decided not to wait for the completion of permanent homes, but to transfer the immigrants to transitional settlements (Maabaroth) and work villages near centers where work was available, or on sites planned as future villages or cities. The Maabaroth are made up of families whose head or other members are

On May 14 the State of Israel will have completed the first four years of its existence. These years have been filled with inspiring achievements over the most formidable obstacles; it is a period which will be recorded as one of the most crucial of Israeli history. What these achievements have been is outlined on these pages, forming a comprehensive report on practically all phases of Israeli life. It was prepared by experts and government heads of the country.

physically fit for work which is available in the immediate vicinity. Thus the inhabitants of Maabaroth are no longer dependent on charity but earn their living from employment in public works nearby, afforestation and reclamations, irrigation projects, factories, road construction, etc. By the end of 1951 some 200,000 people were living in 87 Maabaroth.

An increasing number of immigrants living in the suburbs of larger cities have taken up the cultivation of allotments as a source of additional income and an independent supply of agricultural produce. Some 12,000 immigrant families are engaged in the cultivation of auxiliary farms. Loans are available to them for

this purpose from an Auxiliary Farm Fund established jointly by the Government of Israel, the Jewish agency for Palestine and The Histadruth (General Federation of Labor).

Immigrants settling in cities found work in Israel's expanding industries and construction works. They also started small workshops, factories and businesses as well as joint cooperative enterprises. Many became construction workers, one of the most highly paid types of labor. Some 25,000 have been trained as qualified workers in various construction trades through training facilities provided by the Ministry of Labor and the Histadruth (General Federation of Labor). In addition, some 10,000 new immigrants have attended special training courses in various trades.

For the immigrants—professionals—doctors, lawyers, teachers, engineers, etc.—the main problem in the process of their absorption has been the mastering of the Hebrew language. Intensive Hebrew courses (Ulpan) were organized throughout the country; in 1951 there were 26 such Ulpan courses. The Ulpan is a course of four to six months, with up to eight hours daily tuition. There are two types of Ulpanim: The boarding school type and the Ulpan for non-resident students. Tuition and maintenance are free of charge for immigrants incapable of supporting themselves. In other cases the charge is very reasonable.

More than 6,000 immigrants have passed through the Ulpanim. On graduation the "students" are prepared linguistically and culturally to practice their profession and are able to integrate themselves into the economic, social and cultural life of the country.

One of the remarkable features of the absorption of immigrants is that despite mass immigration there is virtually no unemployment in the country. However, there were some 30,000 social cases in more than ten camps awaiting placement in institutions or special places of work.

AGRICULTURE

SINCE THE very beginning of the organized return of the Jewish people to their ancient homeland, some seventy years ago, settlement on the land has always been considered of primary importance.

Most of the cultivated land in Israel belongs to the Jewish National Fund (Keren Kayemeth L'Israel) established by the Fifth Zionist Congress in 1901. The J.N.F. derives its resources from contributions of the Jewish people all over the world, and the land acquired with these resources is the inalienable property of the nation. Thus the ancient Biblical command, "Thou shalt not sell the land into perpetuity, (Leviticus 25: 23)," has been fulfilled through modern social and economic methods. The land is leased to everyone willing to cultivate it for a period of 49 years (Leviticus 25: 8-16), with the right to renew the lease and inherit the land. The Keren Hayesod (Foundation Fund—the financial arm of the Jewish Agency for Palestine) grants the settlers the necessary loans for the initial establishment of the farm. 522 agricultural settlements out of 597 established since 1882 are on J.N.F. land.

☆

The kibbutz is a collective settlement organized on the following fundamental principles: 1) "each according to his need, from each according to his ability;" 2) common ownership of the settlement by all its members, 3) collective production and consumption, 4) self-labor.

Supreme authority in the kibbutz rests with the General Assembly, composed of all members of the settlement from the age of 18. The Assembly elects a central executive (Secretariat), as well as various committees, each with specific functions. These offices are held in turn for a period of about two years. All the committees are responsible to and controlled by the General Assembly.

The Kvutza differs from the Kibbutz in being smaller in size and membership. The land is held in lease from the Jewish National Fund.

The Moshav, cooperative settlement, is a community of farmers each of whom works his farm by himself, with the help of his family, while cooperating with his fellow-farmers in matters of purchase and marketing. Self-labor, mutual aid



Haifa Bay, with the oil refineries showing in the background through the haze

and responsibility, and joint buying and selling are the cornerstones of the way of life of the moshav. The plot of land (J.N.F. land) allotted to the members of the settlements are, as far as possible, equal in area and quality, the size finally being determined by the composition of the family.

The Moshav Shitufi, (collective small-holders settlement) is an intermediate form between the kibbutz and the moshav. Collective production through collective effort and means combined with individual enjoyment of products shared by the families in accordance with their needs, in individual households, are the basic principles of the Moshav Shitufi.

During the agricultural year 1951-1952, the area under cultivation in Israel amounted to 3,800,000 dunams (950,000 acres) as compared with 2,388,000 dunams (597,000 acres) in the year 1949-1950 and 1,650,000 dunams (412,500 acres) the year before. Of the total increase, 500,000 dunams (125,000 acres) were ploughed in the Negev. Land under irrigation suffered in the year 1950-1951 because of the drought and shortage of pipes; nevertheless an additional 60,000 dunams were put under irrigation. *The total area under irrigation today is 460,000 dunams.*

Reclamation work in the Negev has made significant strides since the establishment of the State. The main deter-

rent to the development of the Negev—the shortage of water—is disappearing, thanks to the development of a central irrigation system and the installation of regional pumping plants throughout the northern Negev. This has started a new and dynamic phase in the development of this area, and today the number of villages there has grown to 38, an increase of 24 over the pre-State figure. A total of three-quarters of a million dunams (187,500 acres) is now being cultivated in the Negev, as compared with 250,000 dunams (62,500 acres) at the end of 1949.

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With the implementation of the ambitious afforestation scheme by the Government Ministry of Agriculture and the Jewish National Fund (6½ million trees were planted in the 1950-51 season and 25 million saplings since the creation of the State), a vast transformation in the country's physical features will take place in the coming years. Afforestation schemes were undertaken on hillsides to prevent erosion and in sandy areas for the purpose of sand fixation. During the past year trees were planted on some 1,750 dunams of shifting dunes. The Ministry of Agriculture also continued its program of planting trees along the main highways of the country.

Isaiah's prophecy, "I will open rivers on the high hills, and fountains in the



A recreation resort on Lake Kinnereth

midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water," is on the way to implementation through comprehensive irrigation and reclamation projects.

The country is in possession of vast quantities of water resources which, when fully exploited, will immensely increase the agricultural potential of what are now arid regions. This calls for an integrated irrigation program for conserving water in the northern and coastal areas where it abounds, and channeling it to the arid and rainless south.

Israel's irrigation planning is divided into three stages: there are local plans, district plans and a national program. The first two stages are now being carried out in every part of the country, and remarkable progress was achieved during the past four years. The national plan, involving the Jordan, Yarmuk and Litani Rivers can only be carried out after the conclusion of peace treaties and the establishment of normal relations between Israel and the neighboring states.

The most ambitious of these extensive schemes is the Jordan Valley Authority (JVA), proposed by the noted American soil conservation expert, Professor Walter Clay Lowdermilk, formerly Assistant Chief of the United States Soil Conservation Survey. According to his plan, channels will be dug in northern Israel to lead the waters of the Jordan and the

Yarmuk Rivers down to the potentially fertile valleys of the north. At the same time another canal is to be constructed along the coastal plain which will channel the flow of the Yarkon River and various other streams to the Negev. In order to create the waterfalls necessary for the production of electrical power, a canal is to be dug from the Mediterranean Sea to the Dead Sea, the lowest point on the earth's surface. This canal will serve also to supply the Dead Sea with the amount of water it is now receiving from the Jordan, but which, under the Lowdermilk plan, is to be drained by the canals in the north.

About 125,000 tons of fodder kernels, barley, oats, corn, and maize were grown in 1951; oil seeds, 10,000 tons; sugar beets—a new crop introduced in 1951—10,000 tons. Milk production increased by 14.2%; eggs—19.7%; fish—14%; vegetables—14.7%. Fruit (hit badly by drought) was the only exception, decreasing by 7.1%.

☆

The citrus industry, which was Palestine's chief agricultural export item, suffered severely during the Second World War because of the suspension of exports. A limited recovery after the war was retarded by the War of Liberation. However strenuous efforts during the past two years succeeded in restoring 135,000 dunams of citrus groves and resulted in the export of 4,185,000 boxes in 1950-

51, with a similar amount marketed in the country for local consumption and industry.

☆

In the course of the last three years the water supply has increased fourfold.

Large drainage projects were started in 1950. The most important of these is on the Lake Huleh, which will add 15,000 acres of fertile land to Israel's agricultural estate. In addition, a pipeline is being laid from the headwater region of the River Dan (at the northern tip of Israel) to the drained parts of the Huleh, while the Jordan and the Beisan Valleys are to be connected by a conduit with the Sea of Galilee and the Valley of Jezreel.

A vast project providing for the reclamation of 2,500,000 acres of potentially arable land is now under way.

NATURAL RESOURCES

THE exploration of the mineral resources of the Negev is still in its initial stage. But results already achieved explain the Biblical description of the Promised Land, not only as "a land wherein thou shalt eat bread without scarceness," but also as a land "whose stones are iron and out of whose hills thou mayest dig copper." The remains of ancient iron and copper mines found in the Negev have indeed shown that a mining industry existed here in antiquity, particularly in King Solomon's times. To this evidence of past wealth, recent mineral prospecting has now added proof of the existence of potential resources which may be of great economic value to the young State of Israel.

After the Proclamation of Independence, the first comprehensive survey of the Negev's mineral assets was initiated. Important finds of mineral wealth were made. These include vast deposits of rock phosphate, ceramic clays and glass sand in the Northern Negev. In the vicinity of Elath, the existence of extensive deposits of manganese and copper ores has been ascertained. The Government established a company, Mahzevei Israel (Israel Mining Industries), which began its activities in March 1951. The Company was entrusted with the general responsibility for the exploration and utilization of the country's mineral resources, and in view of its pioneering task, its capital was entirely subscribed

by the Government. Although the activities of Mahzevei Israel are today mostly concerned with the Negev, which appears to be the main center of the country's mineral wealth, they are not confined to that area.

The results of Mahzevei Israel's activities in the Negev to date may be summed up as follows: A geological survey for mica, feldspar and quartz is being completed, and another has just been commenced for sulphur. Mining exploration is being continued on copper and manganese ores as well as on iron ores. The stage of actual mining operations has been reached in the case of phosphate rock, ceramic clays and glass sand.

There are vast deposits of peat in the Huleh where drainage operations are under way. The peat is a valuable source of organic fertilizers and fuel.

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The Dead Sea is one of the world's richest reservoirs of minerals. The water surface of the Dead Sea is exposed to considerable change annually, but the average level can be taken as 1,300 feet below the level of the Mediterranean Sea—the lowest point on earth. The maximum depth of the Dead Sea is also about 1,300 feet. It has a length of over 47 miles and an average breadth of 9 miles.

The British Mandatory Government in Palestine granted the Palestine Potash Company, Ltd. a concession for the exploitation of the Dead Sea resources. In 1931, production started at the northern tip of the Dead Sea. In 1937, the Company extended its works to the southern end of the Sea, in the "Sodom and Gomorrah" area, where much more flat land, suitable for construction of evaporation pans, is available, and production there soon exceeded that of the northern plant.

Production included: potassium chloride, liquid bromine, magnesium chloride, chlorine gas, caustic potash, and three important pharmaceutical salts—sodium, potassium, and ammonium bromide. Exports of muriate potash, the most important export item, averaged over 100,000 metric tons annually.

During the Arab invasion in 1948, the Northern Plant was completely destroyed and production was interrupted at the Southern Plant. According to the Israel-Jordan Armistice Agreement, the north-

ern part of the Dead Sea is under Jordan jurisdiction. About one-third of the Dead Sea is within Israel territory, including the Southern Plant at Sodom.

After prolonged negotiations between the Israel Government and the Palestine Potash Company, Ltd., an agreement was reached in December 1951. A new Israel company is to be established which will take over, through an exchange of shares, all the properties, assets and liabilities of the Palestine Potash Company. New shares will be offered to the public. The new company will receive loans amounting to \$3,500,000, of which some \$2,500,000 will come from the \$100,000,000 United States Export-Import Bank Loan granted to Israel in 1949, and it is hoped that before long production will be resumed at Sodom. The Dead Sea minerals, as an export item, and as the basis of Israel's chemical industries, constitute one of the most valuable assets of the country's economy.

ROADS AND COMMUNICATIONS

ISRAEL'S roads have played an important part in the development of the country. During the Arab-Israel War of Independence, the roads connecting the

road, reducing traveling time between Israel's capital and Tel Aviv to one hour and twenty minutes. The entire length of the country, from Metullah to Elath, can now be traveled in about thirteen hours.

There are today 1,328 miles of roads in Israel, of which 955 miles are tarmac all-weather roads.

A twice-weekly bus service to Israel's southernmost point, Elath on the Red Sea, which was opened in the Fall of 1951, was the last link in a bus system operating throughout the country and connecting each and every settlement with its neighbor. In December, 1950, five bus cooperatives operated 1,158 inter-urban and urban buses throughout Israel.

Inter-urban taxis, which travel between the major cities and in which travelers may reserve one of six seats at about double the regular bus fare, carried 1,244,829 passengers from January to November 1951, an increase of 22% over 1950, and almost double the number in 1949. Motor vehicles licensed in Israel rose by 34 per cent from 24,366 at the end of 1949 to 36,706 at the end of 1950.



*Left — A road in Upper Galilee, between Rama and Pikiin
Right — A view of the Negev*

towns and outlying villages became the foremost target of Arab attacks. Soon after the proclamation of the State, the improvement and expansion of the country's road network became one of the major public works projects of the Government of Israel. Many arterial highways and secondary roads were repaired and new roads constructed.

The Road of Valor, once Jerusalem's tenuous dirt-track life-line to the coastal plain, has become a tarmac all-weather

Israel's commercial fleet now in regular services consists of 21 ships totaling 100,000 tons, mostly operated by Zim, the Israel Navigation Company. Four are passenger service ships plying the Mediterranean ports, twelve are cargo ships and three special fruit carriers. Seven of the cargo vessels of the American-Israel Shipping Company and Dizen-goff and Company ply between Israel and the United States. Two ships, refrigerated for citrus cargoes, are under con-

struction for the Zim Company and will go into service within a few months. Over 50 per cent of the passengers arriving in Israel travel in Israel vessels.

Haifa port now has extensive facilities for ship repair work. The Ma'agan Cooperative in Haifa, in addition to carrying out repair work, also builds fishing and Israel inter-port communications vessels.

Israel's port facilities have been expanded and modern port equipment acquired out of Export-Import credits.

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In the year 1951, there was a considerable expansion of Israel's civil aviation. 161,836 passengers passed through Lydda Airport during the first 11 months of the year. This compares with 90,000 passengers in 1950 and 70,000 in 1949. 2,540 tons of air freight (including air mail) were handled from January through November, 1951. Israel's position as the crossroads between East and West gained increasing recognition.

The Israel National Airline, El Al, has regular flights to London, Paris, Rome, Johannesburg, Zurich, Athens, Vienna, Istanbul and Nicosia. With the acquisition of a second giant Constellation, the El Al flight to the United States was inaugurated on May 1, 1951. The third Constellation, acquired in July, 1951, further improved the international connections of Israel's aviation. In addition, the El Al line owns three four-engined Skymasters, and seven two-engined Commando and Dakota planes, which are employed mainly on the Lydda-Elath run.

El Al holds the world's record for the London-Lydda flight, which was completed in seven hours and twenty minutes.

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The Postal Services of Israel were organized during the War of Liberation, and soon after the war a vast program of expansion was instituted.

From January through September, 1951, 539,892 parcels were received and distributed by the Israel Post Office. The number of parcels handled within the country were 115,767 for the first nine months of 1951. 1,168,682 telegrams and cables were handled from January to October, 1951. 59,015,659 telephone calls were made during the first nine months of 1951.

EDUCATION

SINCE the establishment of the State (May 1948), the educational system has been making valiant attempts to keep up with the population's rapid growth. Because of the enormous influx of immigrants (over 700,000 in less than four years), and the compulsory education law (for children aged 5-13 and for youths aged 14-17 who have not completed their elementary education), enrollment increased from 97,000 in 1948 to about 260,000 at the beginning of the school year 1950-51, an increase of about 270 per cent within less than three years.

Compulsory education extends to all children in the country irrespective of race, creed and sex. Accordingly schools are being established for all Arab children in Israel. (The total Arab population in 1950 was about 175,000.) Arab schools are maintained entirely by the government. The language of instruction and teaching content is Arabic with Hebrew taught as a language from 3 to 4 hours a week.

Not attending government schools are the 7,337 pupils between the ages 5 to 18 in Jewish religious parochial schools (Yeshivoth and Talmudei Torah). Those

Israel Issues Fourth Anniversary Postage Stamps

A SERIES of three postage stamps to commemorate the Fourth Anniversary of the State of Israel will be issued the end of this month.

The stamps, of 30, 60 and 110 pruta in denomination, depict sites on which decisive battles were fought in the Israel War of Independence. The 30 pruta stamp shows Kibbutz Yad Mordecai in the South of Israel, bears a thistle design and is reddish brown and lilac in color. The 60 pruta, dark green and blue in color, shows Kibbutz Degania in the Jordan Valley and bears a cornflower design. The 110 pruta stamp depicts the famous town of Safad in Upper Galilee and is designed with an anemone. It is granite and carmine in color.

Ornamental First Day Covers bearing the stamps and a special cancellation of Jerusalem, Tel Aviv—Jaffa or Haifa will be available at 220 pruta each (22 cents).

schools are recognized as meeting the requirements of the compulsory education law, but receive no government subsidies.

Higher education in Israel is centered around the Hebrew University in Jerusalem, The Technical College in Haifa and the Weizmann Institute in Rehovoth.

Responsibility for the establishment of schools rests with local authority which is under legal obligation to provide for schools of recognized ideological trends in accordance with the wishes of the parents. These trends are as follows:

(1) Labor schools dedicated to the aim of establishing in Israel a model labor community based on the ideals of Jewish life and culture (37.3% of the total enrollment;

(2) General schools (32.7%) with emphasis on liberal education, academic studies and an understanding and appreciation of Jewish culture;

(3) Mizrahi schools (18.5%);

(4) Agudath Israel schools (6.6%).

The last two schools represent a distinctly religious approach to Jewish education and to all aspects of Jewish life. There are also a number of schools which are not affiliated with any of the above trends (4.9%). The Labor and General schools and the non-affiliated schools are predominately secular. Together they constitute about 75% of the total enrollment.

The metamorphosis which children of whatever country of origin undergo within but a few months of their arrival is indeed amazing. They are quick to assume a likeness to the Israel-born children, not only in speech but also in mannerism, appearance, games, songs and even looks. It is well known that children do not like to be different, but in Israel one can readily observe that the process of identification reflects deeper feelings leading also to the imitation of emotions, attitudes and general outlook on life.

CULTURAL LIFE IN ISRAEL

ISRAEL is a cross-section of the Jewish people. The varied origin of its citizens is still apparent in the multiplicity of languages spoken and read by the new immigrants, the variety of dress, the wide divergencies in styles of living, the habits, attitudes to religious practice and the idioms of cultural expression. Many

years will pass before a synthesis of all these divergencies emerges in a common form of cultural and social expression. Meanwhile, the essential unity of the people is increasingly reflected in unifying forms of expression in all spheres of culture.

The struggle for the restoration of the Hebrew language as the living and everyday tongue of the Jewish population in their ancient-new homeland was waged successfully during the years before the establishment of the State. Because of the devotion and perseverance of a small group of Hebraists and because the waves of pre-State immigration were small enough to achieve a relatively rapid cultural integration, Hebrew became the language of common usage of the multilingual population. When the older settlers were engulfed by the mass immigration of recent years, the linguistic problem arose anew. The solution to this

culation in Israel in 1951 of 248,000. Eleven Hebrew-language dailies account for 180,000, while the remainder (68,000) represent the circulation of six foreign-language papers. These figures are a fifty per cent increase over the 1945 level.

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There are over twenty major publishing firms in Israel, and since the establishment of the State the number of books published annually has risen to almost 1,000. The average edition of a book runs into some 4,000 copies, so that well over three million books are now produced per year. There has been significant changes in the types of books published. Enterprising publishers have mass-produced cheap pocket editions of American best-sellers in translation, and many other good novels in deceptively cheap-looking covers. Great strides have been made in providing original contri-

butions in Israel. Aside from the Israel Philharmonic, the most important groups which supply the demand for music are the Haifa and Kol Israel (Israel Broadcasting Service) Orchestras, the Hebrew National Opera, a Light Symphony Orchestra, the Army Symphony Orchestra, and a number of excellent chamber orchestras and quartets in various localities. The Music Division of the Ministry of Education and Culture was set up in February, 1950, to promote, coordinate and organize music activities in Israel. Since its inception, this Department has devoted itself to supervision of musical education and encouraging those forces connected with the work of creating music. It encourages the development of promising musical students, and especially native Israel composers; it assists the musical libraries in the acquisition of instruments, manuscript paper, music books and periodicals, mainly from abroad; and it subsidizes many of the musical groups in the country.

Recently the Habimah began to invite producers from other countries to bring a fresh point of view and a more modern approach to the stage. That this new policy has succeeded is proven by the long run of "Death of a Salesman" last year.

The "Ohel" (Tent) Company has been following Habimah in style and really is an off-shoot of it. But instead of using mystical and Biblical themes, the Ohel has produced a great many plays "with a message," like Elmer Rice's "Street Scene." This group too has had to modernize, and last year put on "The Mad Woman of Chaillot" as well as several new plays by local dramatists.

The Chamber Theatre started as a reaction against the established theatre companies. In addition to many local plays they have presented such works as "You Can't Take it With You" and "Born Yesterday." Finally, there is the "Matate" (Broom), a satirical and musical comedy theatre group.

Outstanding among the playwrights in recent years may be mentioned S. Grøneman, whose most popular play is "Solomon the King and Sammy the Shoemaker"; A. Ashman, who has written "This Land" and "Michal, Daughter of Saul"; Moshe Shamir and Y. Mossinson, authors of "Beth Hillel" and "A Day



Left — The famous Habimah Theatre. Right — A class in the Bezalel Art School

problem is now being worked out by the full cooperation of the cultural institutions and the Government.

On the academic level the local municipalities and the Government are supervising a vast program of adult education—full-time, part-time and evening. In addition, "Kol Israel," the national broadcasting service, maintains a daily program of Hebrew instruction. Most newspapers have set aside one or more columns for beginning Hebrew readers to get the day's news in simple and vocalized language. Three newspapers are devoted exclusively to keeping the new immigrants informed in elementary Hebrew. The Hebrew language is thus firmly entrenched among the population and is becoming more so every day.

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A survey revealed a total daily cir-

culation in the field of belles-lettres (the largest item on the Israel book list) which comprise in the main short stories, novels and poetry. Public lending libraries have been set up throughout the country. These now contain about 1,200,000 books. "Book Mobiles" have been organized to cater to immigrants and settlers living in distant and not easily accessible areas. It may also be mentioned that a central library for the blind, the only one of its type in Israel, is being set up in Natanya.

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The importance of musical activities in Israel is indicated by such facts as the large number of piano students in Tel Aviv alone (3,000), and that the Israel Philharmonic Orchestra covers 70 per cent of its budget through tickets and contributions—a situation attained only

After the War" respectively; Bar Yosef, known for his "Guardians of the Walls" and the comedy "My Husband, the Minister," and N. Shoham whose "They'll Arrive Tomorrow" was very well received. These plays, and translations, such as Stefan Zweig's "Jeremiah" and "King Saul," have received excellent treatment from performers of the calibre of Hannah Rovina, Y. Meskin, Shimon Finkel and Moshe Halevi. As in the other arts, the theatre is still striving to find expression in a native medium which will mirror the hopes and the struggles, the traditions and historic culture of modern-day Israel. The quality of such original productions as "In The Wastes of The Negev" and "He Walked in the Field" are promising in this sense.

During the past year the four theatrical companies gave a total of 868 performances. About half the plays presented were the works of Israel dramatists. American plays in particular were popular because they seemed to reflect the kind of tempo that Israelis experience in their day-to-day living.

The four troupes are located in Tel Aviv, but each production is taken on tour to other cities, the smaller towns, villages and the agricultural settlements. An interesting activity was promoted by the Department of Culture. This is the project of bringing the theatre to immigrant settlements. A special group was formed to travel around the country and produce plays in the out-of-the-way settlements whose members could not hope

to see plays elsewhere. A total of 30,000 new immigrants have already attended such performances.

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Painters and sculptors in Israel too are engaged in a search for new forms of expression. The famous Bezalel Museum in Jerusalem and other museums throughout the country afford facilities for local artists to exhibit their works, and the public, in general, is most receptive to the offerings of its native sons. Thanks to the Arts Division of the Government, "Artists' Houses," where artists can pursue their studies in an atmosphere of creative activity, are being established in various parts of the country. The artists themselves have colonies in the spiritual centers of Safed and Jerusalem.

The various aspects of Israel's arts were shown in a "General Exhibition of Israel Artists" held in 1951. 266 artists from towns, villages, and immigrant camps sent in their works. Three main groups were distinguishable—the well-established Israel artists, including Rubin, Fraenkel, Gutman, Mokadi, Steinhardt, Castel and others; a second group called "New Horizons," headed by Marcel Jaucu; and a group of newcomers, some of whom are influenced by French art, others by Israel artists who were their teachers.

The Department's Ethnological Institute for Jewish Music systemically records Oriental songs and melodies brought in by immigrants and has begun collecting and studying the music of

Eastern European Jewry.

Ever since Arturo Toscanini conducted the first concert of the Palestine Symphony Orchestra in 1936, its list of guest artists, composers and conductors reads like a Who's Who of the musical world.

The question is often asked whether the composers in Israel have already found a style and ways of expression of their own. Though it is naturally too early to expect a mature development of native Israel music at the present time, certain distinctive marks can already be detected in much of the work of the more serious composers. Their style is sometimes described as "Mediterranean"; they put the accent on folk-rhythm, ornamental melody, sparse harmony, and the imitation of Oriental orchestral effects. The singular atmosphere in this ancient-new country is also expressed in the works of composers inspired by landscapes conjuring up the historical past and the stories of Biblical times. The great task of the Israel composer—finding himself in a singular geographical and cultural position, between the cultures of the East and the West—is the achievement of a synthesis between the Eastern and Western elements for which many great masters have been striving these last decades.

Some composers have achieved quite interesting results in this direction—Alexander Uriah Boscovich and Paul Ben-Haim, foremost among them. These two men have experimented in almost every



The "Haganah," of the Israel Navy. This warship visited New York last year. She brought many immigrants to Palestine before Independence.

musical form. The first is best known for his Semitic Suite for Orchestra, while the two concertos of Mr. Ben-Haim are much admired. The Symphony No. 2 ("David") of Menahem Avidon has already been performed in several countries, as has Marc Lavry's symphonic poem, "Emek." Biblical themes have inspired the works of Erich Walter Sternberg and Joseph Grunthal (Tal).

Most of the agricultural settlements have either a choral or an instrumental group of their own, and folk-dancing is a favorite pastime. The traditional holidays are celebrated with large-scale musical performances for which very often the settlements' own composers—or Israel composers from the towns—contribute new works. The musical festival celebrations will surely be an important factor in the future of musical forms in Israel. The annual festival at Ein Gev during Passover may be compared to the Tanglewood musical festival in the United States.

Some idea of the musical life of Israel may be gained from the following statistical facts: The Israel Philharmonic Orchestra gave 128 concerts in Israel during the past year in addition to its overseas tour. 155,990 people attended these events. The Israel Opera gave 62 performances last year, presenting the original Israel opera "Dan, the Watchman," and "Samson and Delilah," "Faust," "Carmen," "Rigoletto," "The Barber of Seville," "The Tales of Hoffman," "Manon," and "La Boheme."

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There are four regular theatre companies. The best known is the "Habimah" (Stage) Theatre, the oldest of the groups, trained by the great dramatic masters of Eastern Europe some thirty years ago.

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The film industry in Israel is still in its infancy. Several shorts and a few full-length features have been shown at the International Film Festivals in Europe and were praised by the judges.

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In the dance field there are several schools, led by such star performers as Rina Nikova, Else Dublon and Gertrude Kraus. The ballet of Rina Nikova specializes in Biblical themes. Several of the ballet groups have recently merged to form the Israel Ballet Theatre.

The development of the folk dance in Israel, which is very popular, is demonstrated every year at the Dalia Dance Festival.

ISRAEL'S ECONOMY

FOR a balanced appreciation of Israel's economic outlook, one must look beyond the temporary difficulties of today to those basic developments which are shaping the country's future. Wherever the population increases at a more than normal rate a measure of inflation usually results, because production cannot keep pace with demand. With Israel's tremendous rate of immigration, some degree of inflation is clearly inevitable.

Immigration was not the only inflationary factor. There was also the inheritance of large Allied military spendings during World War II which laid the foundation of a heavy inflationary trend in all Middle Eastern countries. Moreover, inflation as a world-wide post-war phenomenon proved a grave problem in many larger and richer countries than Israel, which were not burdened by a phenomenal increase of population.

Whilst inflationary pressure in Israel is considerable, there has been no runaway inflation, and on the whole, the rise in the cost of living has so far been held in check. The cost-of-living index at the end of 1951 stood at about 400 as compared with 100 in 1939. This is a serious but not an alarming rise. In France, the cost-of-living index rose in 1948 to 1380 and in 1949 to 1630 (in 1937 it was 100). In Italy, the figures were 4840 for 1948 and 4920 for 1949 (in 1938 it was 100).

The volume of currency in circulation in Israel is on the increase, amounting to about 100,000,000 pounds in December 1951, as compared with 71,749,000 pounds a year ago. The monetary cover consisted of 21,230,000 pounds in Treasury Bills; 76,000,000 pounds in Land Bonds, and 2,760,000 pounds in foreign currency.

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Spectacular gains in the highly competitive field of exports could hardly have been expected within three years, before the country's new industries had time to reach a stage of maturity. Moreover, the tremendous growth of the home market, consequent on mass immigration, naturally created a heavy rival claim on the output of local industry. Nevertheless,

a notable advance has been recorded in Israel's exports which increased from 10,599,000 pounds in 1949 to 13,200,000 pounds in 1950, a rise of 23%. The total value of exports for 1951 amounted to approximately 17,000,000 pounds.

Even more encouraging than the growth of the volume of Israel's export trade is the improvement in its composition. Previously the country's exports depended almost entirely on one staple crop—citrus fruit, which was supplemented by only a few industrial sidelines. While citrus still heads the list, it no longer occupies the same monopoly position as before. Instead of nearly 80% of total exports in the pre-State period, last year citrus accounted for 48.2% and, in spite of increased citrus sales, this proportion was further reduced to 40-42% in 1951. A variety of other commodities now also figure prominently in export returns—textiles (11%); polished diamonds (25%); artificial teeth, chocolate and sweets. The range of Israel exports was further expanded recently with the addition of other prominent items contributed by Israel's newly established industries, such as motor cars (from the new Kaiser-Frazer assembly plant in Haifa), electric refrigerators, wireless sets, pharmaceuticals (including penicillin), precision instruments, etc. Chemicals and fertilizers may be expected to form one of Israel's most important exports with the imminent renewal of potash extraction from the Dead Sea and the expansion of the large fertilizers and chemicals plant in Haifa Bay now being equipped with additional facilities.

Imports were valued at 86,900,000 pounds in 1949; and 102,600,000 pounds in 1950; in 1951 the figure was approximately 110,000,000 pounds. Contrary to a fairly widespread misconception, such large imports are not an unfavorable symptom for a young country but on the contrary, indicate intense economic development and new investment. A breakdown of the country's trade returns shows that nearly three-quarters of Israel's imports in 1950 consisted of raw materials, equipment, machinery and building materials. Consumer goods formed only 26% of total imports, as compared with 32.4% in 1949. This improvement was mainly due to the Gov-

(Continued on page 22)

*The Dramatic History of the Jews Who Found a New
Life in Penn's City of Brotherly Love*

THE REFUGEE SETTLERS OF PHILADELPHIA

By ALBERT MORDELL

THIS account will deal only with that segment of the Jews who arrived in Philadelphia from Eastern Europe, fleeing from persecution. They began coming in the eighties, and were especially numerous during the nineties and the first decade of the present century. They came chiefly from Russia which then included Lithuania and Poland, and from Romania and Austria-Hungary as the country was then known. What was true of their condition in Philadelphia was largely true of their experiences in other large American cities — New York, Brooklyn, Boston, Baltimore and Chicago.

That these immigrants made contributions to American growth in the last half century is well known, but it must not be thought that Philadelphia Jews had made no achievements before the nineties. German Jews particularly had become owners of department stores: Lit Gimbel and Snellenburg were well known. There were large factories turning out shirts, cigars, clothing and dresses. Many philanthropic institutions — hospitals and orphanages — and cultural organizations had been established. The history of Philadelphia before the middle nineties has been well and authentically told by Henry S. Morais in his famous book, "The Jews of Philadelphia." He has shown, as have others, that Jews had fought in large numbers in the Civil War. One regiment—the 27th Pennsylvania—was recruited in the Northern Liberties section uptown, extending north of Vine Street to Girard Avenue, and from the Delaware River to Sixth Street, and was made up largely of German Jews.

One of my memories is hearing these veterans tell their tales of the battlefields. A well known character was a navy man, William Durst, who was on the "Monitor" in its battle with the "Merrimac." He used to march in parades on Decoration Day, as it was then known, in a sailor's uniform with a banner marked "The Last Survivor of the Monitor." After he died however other "last survivors" continued to die for many years.

My own father came to Philadelphia with the first group of Russian Jewish immigrants in 1881, with reminiscences of the massacre at Elizabetgrad earlier in the year. Jews lived in the Northern Liberties section, but mostly in South-

work, the neighborhood below South Street extending to Washington Avenue. The wealthier Jews were on north Sixth Street and north Eighth Street, Spring Garden Street, and some in Germantown. They had not yet spread to outlying sections. Surrounding the Jewish sections, were populations of Italian, Negroes, German, Irish and native Americans. To them the incoming immigrants were strange creatures. Many had not seen Jews before, were amused at their long capotes and took umbrage at their beards. They had been reared in an atmosphere that taught them to regard Jews as "Christ killers." They showed marked hostility when the Jews began moving into their districts. This was particularly true of the Irish and native Americans. It was even worth a Jewish child's life to stray into one of the alleys inhabited by the Irish youngsters, for he was beaten up by them.

Anti-Semitism was continually rampant in violent form. Elderly Jews had their whiskers literally pulled by the malefactors who derisively shouted, "Bzz, Bzz, Bzz." In winter snowballs, hardened into ice, were thrown at Jews on their way to the synagogues. They used to travel in pairs or groups out of fear, and on week days with canes or sticks. Words like *sheeny*, *Yut* and other terms were hurled at them. Stones were sometimes thrown into store windows. Non-Jewish children joined their elders in abuse.

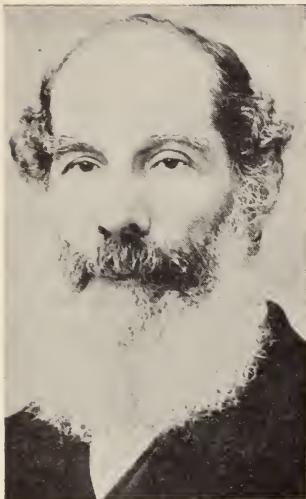
Jewish jokes were prevalent, and usually centered around such matters as "fire sales," bargaining and cheating, and various episodes connected with arson and fraudulent bankruptcies. These jokes were told in the burlesque houses and published in pamphlets. The impression created was that every Jew was dishonest.

Even among his own people, the poor immigrant was at times harassed. Exploited in some factories run by wealthy Jews who were now Americans, housed

in three-room single dwellings — known as band-box houses — situated in blind, filthy alleys, without any water equipment, they bore their lot patiently. Contemptuously referred to as "greenhorns" by their fellow-men who had come here perhaps only a dozen years previously, and even mocked if they were "*Galizianer*" or "*Litwaks*," they felt animosity against their own Jewish tormentors.

The Jews however were always engaged in gainful and humble, ill-paying occupation, on the earnings of which they sent their children to public school, including high school. Many of the children knew no childhood. They sold newspapers before they were ten years old, helping in the little stores their parents established, carrying loads of merchandise to customers, acting as barkers outside in the coldest weather. The young men who came to America usually started peddling. Not having a cent, jobbers extended them credit for the first few days. Their merchandise consisted, where possible, of light materials that could be carried in a pack, bag, box or suitcase. The merchandise was usually envelopes, writing paper, matches, hair pins, needles and thread, handkerchiefs, shoe laces, lead pencils, and other such portable articles. As the peddler became more prosperous he carried heavier loads, and could be seen trudging through snow, or perspiring under his burden in summer, on the way to and from the jobbing stores which were usually on South Street or north Second Street. Many of these peddlers later established stores, and their children and grandchildren today are among the wealthy merchants of the city.

A sad lot was that of the learned and religious Jew. The *melamed*, or teacher,



Sarabe Morais, noted rabbi, scholar and founder of the Jewish Theological Seminary

would travel daily from house to house, instructing children for fifty cents—and sometimes twenty-five cents—a week. Other teachers had unsanitary *chbeders* in their homes. There were one or two Talmud-Torahs with ill-paid teachers who beat the children mercilessly. Another sad figure was the *schochet*. He might live in an alley which reeked of the smell of chicken blood, while feathers overflowed in his house. He slaughtered chickens for three cents each, and the housewives would demand that he *flück* the feathers at the same time. Then there was the ubiquitous man with the *pusbke* collecting for charity for Jerusalem or some institution in the city. In the *shul* the *shamesb* was underpaid. At that time the Jews had not learned to reward amply those who served their own people or their religion. Even the chief orthodox Rabbi, B. L. Levinthal, was a poor man without a fixed salary, and he had to feed not only his own family, but many who made themselves guests at his home.

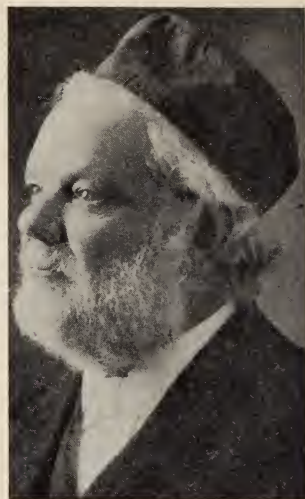
There was an intellectual life chiefly composed of some newspaper editors, teachers and writers. Hillel Malachowsky, the author, taught Hebrew, and Joseph Magil, who soon prepared an interlinear Pentateuch, partly suggested by my father, did likewise. Then there was

a group of anarchists who thought they were no longer Jews because they did not believe in the miracles of the Bible, but they found the Gentiles considered them Jews nevertheless. The Zionist movement came in later in the nineties, and some of these radicals even became Zionists.

The first impulse of the immigrant was to learn to speak English, and without an accent. But this did not prove possible if the person was over seventeen or eighteen. What marked the Jewish immigrants from others was that they also sought to read and write the language with facility. Jewish High School students made a living as tutors to them, and they attended private schools. Others were busy on their own, with grammars, dictionaries (Yiddish and English) and methods of learning English from Anglo-Jewish textbooks. Many went to the Hebrew Literature Society, founded by Russian Jewish intellectuals in the mid-eighties, at 322 Bainbridge Street, and then at Third and Catharine Streets, to listen to lectures in English and to take out books from the library.

But real instruction was obtained at the Touro Hall Building at Tenth and Carpenter Streets, founded by Isaac Leiser in the middle of the Nineteenth Century, and conducted by the Hebrew Education Society. It had an endowment from Judah Touro, the New Orleans philanthropist. This institution had a long line of teachers who later became celebrated and distinguished men. Touro Hall might be called today a Center. Here for the first time Germans and Russian Jews began mingling more freely. One of its leading guiding spirits was David Sulzberger, a first cousin of Judge Mayer Sulzberger and uncle of Cyrus Adler. It is interesting to note here that already, in the late nineties, Rabbi Levinthal saw the need of utilizing Friday night for lectures on Jewish religious subjects. An arrangement was made for such a series to be held at Touro Hall every Friday night after the Sabbath meal. Rabbi Levinthal delivered these lectures in Yiddish, and though the hall was not in the Jewish neighborhood—rather, a distance from it—hundreds of Jews, old and young, would attend.

Soon several Jewish newspapers were established, even if they did not last long. John Paley, who afterwards distinguished himself in New York, worked here in



Rabbi B. L. Levinthal, the revered father of Dr. Israel H. Levinthal, Rabbi of the Brooklyn Jewish Center

the early nineties on the *Jüdische Presse*, founded by Moses Freeman, who later opened a store. The paper that I remember best is *Die Gegenwart*, edited by David Apotheker, founded in the mid-nineties, and devoted to literature and science as well as news. My Hebrew teacher, a radical, Oscar Smolenskin, contributed his poems and even scientific essays, and thus taught me to read Yiddish. Both he and his editor later went into the insurance business, though separately. The radical element numbered physicians who had been revolutionists in Russia, some of whom had worked as shirt operators while they studied medicine. Lectures were delivered by radicals in Touro Hall and in the Hebrew Literary Society, founded by orthodox Hebrew scholars. Some of the more religious Jews protested against making such institutions forums for socialistic views. Yet Rabbi B. L. Levinthal held that America was a country of free speech and would not countenance censorship. He even debated with some of the radicals publicly at their weekly forums.

We had the Jewish Publications Society, which issued such good books as those by Graetz, Zangwill and Schechter. We had the *Jewish Exponent*, edited by Charles Hoffman and Felix Gerson. Still

more, we had constantly repeated before us and in the news, the names of some distinguished orthodox Jews, who though not of Russian nativity, had been in the country since early years or been born here. The great names were those of men like Mayer Sulzberger who had been the second leader at the bar and had become a Judge in the mid-nineties. He had a magnificent Hebrew library at his home at Thirteenth and Girard Avenue, and he encouraged those Hebrew scholars who did not get on his sensitive nerves. The two great rabbis who virtually belonged to a previous generation were Dr. Marcus Jastrow, emeritus rabbi of Rodeph Shalom, author of the Talmudic Dictionary, and Sabato Morais, the saintly founder of the Jewish Theological Seminary, and associated for many years with the Portuguese Synagogue Mikveh Israel.

Then there were the two famous physician brothers Dr. Jacob Da Silva Solis-Cohen and Doctor Solomon Solis-Cohen. The latter was very active in Jewish affairs, a single taxer who contributed to the press poems, translations, medical articles and articles on Jewish topics. He wrote an article on "The Land Question in the Talmud" for the *American Hebrew* for which my father, Phineas Mordecai, gave him some data. This was acknowledged in the essay, which was later reprinted in "Judaism and Science (1940)."

We had literary rabbis, men who wrote books like Henry Iliowizi, of the Adath Jeshurun, Rabbi Henry Berkowitz, who had succeeded Jastrow at the Rodoph Shalom, and Rabbi Krauskopf, of the Keneseth Israel whose sermons were usually published. The latter, with Rabbi J. Leonard Levy, reform rabbi, were famous as orators, and orthodox Jews admired them. There was something histrionic about Rabbi Krauskopf. He received more notice in the English press than all the other rabbis together.

To the Russian orthodox Jews, the great name was that of Rabbi Dov Arye (Baer Loeb) Levinthal, father of Rabbi Israel H. Levinthal of the Brooklyn Jewish Center, and Judge Louis E. Levinthal of the Philadelphia Court of Common Pleas. He was then in his early thirties, the rabbi of the B'nai Abraham at Lombard Street above Fifth, in the heart of the ghetto. Rabbi Levinthal was energetic, a great public speaker in Yiddish,

and a scholar. He was the virtual chief of the Jewish orthodox community. His name was on the lips of every Jew, and naturally he was even gossiped about. He was said to be wealthy, when he was so poor he could not meet his household expenses. He was criticized by fanatics because he was said to have bathed in the ocean at Atlantic City, where women also bathed. It was supposed to be irreligious for a rabbi to swim in the same waters with females. One of the most powerful, moving, addresses I recall, is Rabbi Levinthal's talk on the Kishineff massacre, which took place shortly after the nineties decade.

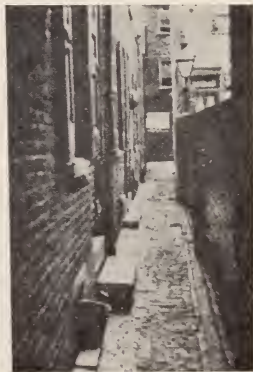
Outside the dozen or less larger synagogues and temples, there were scores of smaller *chevrahs*, usually occupying the second floor of some store, often a grocery store. Cleanliness was not next to Godliness in some of these synagogues. The prayer books were greasy and torn. In the daily services, exclusive of Shabbos, the worshippers came in smelly working clothes. Some elderly people even slept on a bench in the synagogues because they had no homes. Toilets were usually out of order. Members sometimes openly fought among themselves, indulging in caustic oaths in Yiddish. Yet

and on the Sabbath the synagogues were crowded. A bottle of whiskey was often brought by a man who had *yabrtseit*. Naturally these synagogues were frequented not only by a conservative, respectable class, the *Baale Botim*, but by some eccentric characters. There were *luft menschen*, and some who were really touched in the head. I recall some that came to the synagogue above a grocery store in the Northern Liberties, at Second Street and Fairmount Avenue. There was the man who said that all articles of food in America were *tref*, except bread and herring and potatoes, and true to his convictions, he lived on this diet almost exclusively. There was a nuisance who prayed louder than the rest of the congregation combined. There was the man known to be a shady character, who *davened* more fervently than the rest. On the whole, the people were well behaved, and if some person was of a quarrelsome disposition he was let alone. New arrivals were always welcomed with interest as possibly having news from the old country.

There were some well liked *bazanim*, cantors. I shall mention only Mordecai Schatz, who at one time was Reader and



The "Band-Box" houses in the northern Liberties, where many immigrants of the 90's lived



these improvised synagogues were the social centers and the life of the poorer Jews. They came to *Minchab* and *Maariv*, for noon and evening services, not only because they had to say *kaddish* for or *yabrtseit*, but because they were religious, or following the old tradition, or out of force of habit. Children came without their parents. On the holidays

cantor for the B'nai Jacob, on Fourth and Lombard Streets. I used to hear him when he came later to officiate at some uptown synagogues, and found that his melodious voice re-echoed in my mind all through the night, after holy days like *Rosh Hasbanab* and *Yom Kippur*.

Connected with the synagogue groups, were *lamdanim* from the old country, and

they assembled in the *Beth Hamidrah* to read *Mishnaith* and the *Gemara*. But to a large extent the impoverished immigrants were busy trying to survive economically. Some were on the road to good fortune and established stores and factories. A few of the owners, who had once been strikers and socialists, now had strikes of their own. To the more prosperous Jews who were now moving to West Philadelphia and Strawberry Mansion, both bordering on Fairmount Park, life was good. For them America had proved a land of opportunity, a *teiere medinah*, a precious country. But those still struggling would mumble, a *klog tzu Columbus*. The implication was that if Columbus had not discovered America they would not be here to suffer. Still the watchword was *men muz sich ufarbeiten*, "one must work oneself up." A man who had been in the country a dozen years and was still poor was regarded as a sort of *schlemiel*, an incompetent person. Economic betterment was the ambition of all. For this, they were criticized as being materially inclined. The highest wages for working people in those days of sixty hours a week was nine to twelve dollars. Even though food and clothing and rent were cheap life with a large family under such conditions was trying. So Jews were forever opening stores, and that again was subject to criticism. They were accused of disliking work, though they toiled in factories. It was demanded of them by the hostile non-Jewish, that they do as the Negroes and Italians and Irish did, take up manual labor—dig ditches, etc.

A discordant note had already sounded in the nineties. A movement arose that did not meet with approval from some of the German Jews, and even some of the Russians who had become prosperous. Trade Unions were formed and strikes developed. These were attributed to foreigners, Socialists and Anarchists, and the Jewish people were regarded with disfavor for following courses that had really been initiated long before by native Americans. A cloak maker's strike in 1890, lasting several months, was settled by Dr. Morais. A year later 350 clothing employees went on strike. Hostility to unions increased, though the employees were exploited. To what extent ill favor was created, is manifest even in some comments by the author, Henry S.

Morais, son of Dr. Morais, in his history of the Jews of Philadelphia. He blamed domination by labor agitators, some of whom were anarchists; he said trade unions were productive of no advantage, and that the sentiment of Jews was really against them; he remarked that the headquarters of the Jewish Federation of Labor, as it was termed, made up of tailors, bakers, and shirt makers, which had moved to 150 South Street, had "fortunately become an unknown quantity." To be on strike those days meant starvation, for strikers got little or nothing from the unions, who had scarcely any funds.

Russian Jews were soon in the professions. It is well known that the medical and legal profession have in the last half century numbered thousands of Jews who have distinguished themselves. They have been so numerous that medical schools have closed their doors to many, and established quotas. Yet Jews were slow to enter these professions. Medicine was more popular, and a few Russian Jews were already in practice in Philadelphia, in the early nineties, though not much more than a dozen. The en-

trance requirements were not high and tuition was comparatively cheap. Strange to say, Russian-Jewish lawyers were few. In the eighties only about a score of lawyers had been admitted to the bar, and nearly all were German Jews. Incidentally, they did not meet too effusive a welcome from their non-Jewish fellow practitioners. Some of them became well known, and they had the Russian Jewish clientele. Even in the mid-nineties there were not a half dozen Russian Jewish lawyers. Soon a former Jewish journalist, Bernard Harris, a Russian Jew, was admitted to the bar, and to him flocked many Russian Jews as clients.

With the turn of the century, Russian Jewish lawyers began increasing, and they had a hard time, strangely enough, from their fellow-Jew on the bench, Judge Sulzberger. It is well known he used to insist in trying the cases himself, and would indulge in adverse comments, especially if the counsel were not gifted or learned. To make matters worse some of these lawyers spoke with

(Continued on page 23)

"IKE" AND GENERAL EISENHOWER

MANY Jews long ago abandoned the name "Ike" (Isaac) because of the supposed stigma involved. Perhaps the present association with "Ike" Eisenhower may bring about a change.

In the early days of the country, most of the American statesmen had Jewish names—taken of course from the Bible. There was Benjamin Franklin, Daniel Webster, Noah Webster, Israel Putnam, Abraham Lincoln.

Names do mean something when they are associated with groups which are discriminated against. But the question is whether running away from the fact is the way to meet the situation. It seems better to meet it full force as Benjamin Disraeli did. He maintained his name to avow, as emphatically as was possible, his Jewish descent.

The story is told that during World War II when the Nazis were at the gates of Paris Prime Minister Reynard turned to Leon Mandell, "the iron man of the cabinet," and said, "You are the only man who can save France." Mandell,

according to this story, replied, "Yes, I could save France if my name were Dupont."

Perhaps he was right. If Mandell had been named Dupont, he might have saved France, but it is just possible that if he had unconditionally admitted that his name was Jewish and so prevented it from being made an issue—he might have saved France, too.

They tell a story of Heinrich Connreid, who was director of the Metropolitan Opera House some years ago. Once a musician applied to Connreid for a job with the Opera.

"Your name?" asked Connreid.

"Rosen," replied the musician.

"Where did you leave the *feld*," asked Connreid.

"The same place you picked up the *reid*," replied the musician.

The candidacy of "Ike" may teach Jews to avoid all of this foolishness and we may begin to see our more "Jewish" names more frequently used.

DAVID SCHWARTZ, J.T.A.

NEWS OF THE CENTER

Impressive Exercises Mark Season's Closing of Institute of Jewish Studies for Adults

The exercises which marked the closing of the nineteenth season of the work of our Institute of Jewish Studies for Adults, which took place in the Center auditorium on the evening of April 2, were most impressive and were attended by a large and interested gathering.

Dr. Reuben Finkelstein, the chairman of the Institute Committee, presided and spoke in beautiful terms of the role of Jewish education in Jewish life throughout the ages. Greetings were also delivered by Judge Emanuel Greenberg, president of the Center, who told of the early beginnings of our Institute, comparing them with the present growth and influence; Mrs. Frank Schaeffer, the president of our Sisterhood, told of the interest that the women of the Center have always shown in the work of our Institute; Mr. Julius Kushner, the newly elected chairman of our Hebrew Education Committee, also emphasized the contribution that this department is making towards the preservation of Jewish life in America; and Mr. Frank Schaeffer, the outgoing chairman of our Hebrew Education Committee, spoke in Hebrew expressing congratulations to the recipients of honors, and to the faculty. Cantor William Sauler, accompanied by Mr. Sholom Secunda, rendered two beautiful selections which made a deep impression upon all present.

The principal speaker of the evening was Rabbi Simon Noveck of the Park Avenue Synagogue in Manhattan and Director of the National Academy for Adult Jewish Studies sponsored by the Jewish Theological Seminary of America. Rabbi Noveck delivered a very impressive message, pointing to the need of such cultural work as is being done by our Institute if the future of a vital and dynamic Jewish life is to be preserved by American Jewry. His address made an indelible impression on the entire audience.

Rabbi Levinthal, the director of our Institute, then presented the Center Certificate of Achievement and also the

special Certificate of Achievement from the National Academy to the following men and women who had completed at least twelve units of study. A unit is a one hour week course throughout the season: Anna Baum, Joel Feig, Anna Fisher, Jacob Perlin, Anna Schlesinger, Esther Krakow, Celia Kotkes and Marsha Tenenbaum. Dr. Levinthal then presented a special certificate to the following students who, after having received the Certificate of Achievement, continued their studies at least two more years: Meyer Aaronson, Rose Bromberg, Harry A. Stadin, Rose Weiner and Nettie Wertheim. He then announced the following Scroll of Honor of men and women who, after receiving the special certificate, still continued their studies at our Institute for an additional two years: Fannie Asen, Rose Barnett, Henry Cohen, Harry Einberg, Jennie R. Finkelstein, Mollie Goodman, Sadie Kaufmann, Anna Krotinger, Mollie Rosenbaum, Gertrude Sharcoff and Bertha Zirn.

A reception followed at which refreshments were served and we want to thank Mrs. Fannie Buchman and Mrs. Rose Davis who were gracious enough to act as hostesses.

Sabbath Services

Friday evening services at 6:00 p.m.

Kindling of candles at 6:24 p.m.

Sabbath services: Rosh Hodesh Iyar Parsha "Tazria" — "Mezora." Leviticus 12:1-15:32; Numbers 28:9-15; Prophets — Isaiah 66:1-24 will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Mincha services at 6:00 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 7:45 p.m.

Unveiling of Lucy Greenberg Monument

A monument in memory of the late Mrs. Lucy Greenberg, wife of our President, Judge Emanuel Greenberg, will be unveiled on Sunday, May 4th at 11 a.m., on the Montefiore Cemetery, Springfield, L. I.

Club Activities

The Junior Clubs will close their season's activities on Saturday, April 26th with a closing assembly.

On March 29th a movie was shown to the members of the Saturday night Junior clubs and the Junior and Senior Inta-League.

On April 12th the Vivalets had a model seder at which refreshments were served. Entertainment, songs and dancing featured the event.

On April 14th, the clubs were hosts to the Brooklyn Region of the United Synagogue Youth. A Maariv service was held in the Synagogue conducted by the members of the Synagogue Youth. At the conclusion of the service a social was held in the Auditorium.

Among the topics discussed during the past month by the clubs were "Passover in Our Time," "The United Jewish Appeal and Its Importance," "Israel and the World Issue," and others.

Junior League News

The Junior League have again enjoyed a very successful and delightful month of meetings and programs with their Spring Frolic as their highlight affair of the month, which was held on April 24th. The following programs are scheduled for May: A discussion on "Relationship Between Science and Religion" led by Morton Lowenfeld on May 1st; May 8th will feature a panel and group discussion on "What Kind of President Does Our Country Need?"; May 15th will commence the weekly "Roof Garden" meetings and will be held every Thursday evening through the month of June.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Abe Greif in honor of their daughter's marriage.

Mr. and Mrs. Jacob Hoffman in honor of their son's wedding.

Mr. and Mrs. Max Schwartz in honor of their son's Bar Mitzvah.

HEBREW SCHOOL NEWS

AT A recent meeting of the Hebrew Education Committee, Mr. Julius Kushner was welcomed by Rabbi Levinthal and other members of the committee as the new chairman. Those present expressed their appreciation of the work of the outgoing chairman, Mr. Frank Schaeffer, who served faithfully for the past fifteen years. Rabbi Lewittes stressed that during Mr. Schaeffer's term of office the Hebrew classes have grown in number and achievement and in spiritual influence. He praised Mr. Schaeffer for the insight he has shown into the problems and needs of Jewish education. Through his leadership a whole generation of young people has had an opportunity to acquire a knowledge of the teachings of Judaism.

* * *

A model Seder was held for the pupils of the Hebrew school on Thursday, April 3, 1952. Those present were greatly impressed by the beautiful arrangements, the spirited singing and the enthusiastic participation of the students. The tables were set by a faculty committee headed by Mrs. Rabinowitz and a P.T.A. Committee headed by Mrs. Sarah Epstein. The Kiddush was recited by Isaac Dressner; the blessing over the candles was recited by Naomi Schiff, president of the students' organization. The soloists who led in the singing of "Dayenu," "Elayahu Ha-Navee" and "Chad Gad Ya" were Abigail Rabinowitz, Joan Rezak and Susan Spinrad. The grace was led by Charles Monto. Rabbi Lewittes, who presided, stressed that the Seder was intended to arouse the curiosity of the Jewish child so that he would inquire about the great events that have accompanied the emancipation of our people.

"Mah Nishtanah" was chanted by Susan Stier and Howard Weintraub, who also recited in English. Mr. Naftali Frankel was in charge of the musical part of the program and Mr. Shpall coached the students of the sixth grade who led in the readings.

* * *

The Junior Congregation conducted the services in the main synagogue on the intermediate Sabbath of Passover on

April 12, 1952. The "Schachrit" was led by Isaac Dressner and Arthur Vidars; the Torah portion was read by Paul Kushner, Morton Bromberg and Sol Tananzapf and Lloyd Altman. Robert Kritz led the Musaf service. The sermon was delivered by Arthur Vidars, the president of the Junior Congregation. The summary of the portion of the week was rendered by Helen Aronow. The Haftarah was summarized by Susan Rabinowitz. Jeanette Flamm read the prayer for the government and Ileane Altman led the responsive reading of the supplementary prayer.

* * *

A delegation of forty students attended the city-wide Dance Festival on Sunday, March 30, 1952. Mrs. Zusman and Miss Eisenberg coached the dances in which our students participated. Several parents accompanied the students to the Dance Festival.

* * *

The Sisterhood of the Brooklyn Jewish Center will sponsor the final community breakfast and service of the season, which will take place on May 4, 1952. Parents of students in our high school grades are cordially invited to attend. The service will be led by the students of the Senior Group, the Post Graduate class, the Post Bar Mitzvah class and the Consecration class. The breakfast will be served by the P. T. A. committee under the chairmanship of Mrs. Davis and Mrs. Flamm. The breakfast will be followed by a discussion on improvement of Jewish secondary education.

Plans are being made by the Hebrew school General Organization for a film festival on May 18, 1952. The proceeds will go to the United Jewish Appeal.

* * *

Students of the Consecration Class are preparing a cantata called "The Sabbath," to be presented on the first day of Shavuoth, May 30, 1952.

Spring Gym Schedule for Men

Beginning May 1st, the Gym and Baths Department will be open on Fridays for men and boys from 1 to 5 p.m. The schedule for the rest of the week remains the same.

Women's Gym News

The following schedule for calisthenics and swimming will prevail in the Women's Gym Department:

Monday

Limbering and conditioning—all day by request.

Tuesday

Limbering and conditioning—all morning by request; Intermediate and beginners' swimming classes—3:30-4:30 p.m.; Limbering and conditioning—8:00-8:30 p.m.; Swimming classes—8:30-9:00 p.m.; Ping-pong—All evening; Organized games—9:00-9:30 p.m.

Wednesday

Limbering and conditioning—all day by request.

Thursday

Limbering and conditioning—all morning by request; Intermediate and beginners' swimming classes—3:30-5:30 p.m.

The girls and women are asked to sign up for ping-pong tournaments and swimming lessons during the day.

Bon Voyage

Best wishes for a Bon Voyage and safe return in our midst are extended to Dr. and Mrs. Charles Windwer of 284 New York Avenue who left for a tour of Europe and Israel on April 20th.

Additions to the Library

The following books have been added to our library for circulation:

Unambo—Max Brod—A Novel of the War in Israel

The World Over Story Book (Juvenile)—Norton Belth

Tongue of the Prophets—Robert St. John—A Biography of Eliezer Ben Jehudah

The Juggler—Michael Blankford

The Merry Heart—S. Felix Mendelsohn
The Rise of David Levinsky—Abraham Cahan

Epistle to an Apostate—Bernard Heller
A Treasury of Jewish Holidays—Hyman Goldin

Israel: The Beginning and Tomorrow—Hal Lehrman

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, Miss EVELYN

Res. 2017—59th Street

Proposed by Elmer Riffman,

Michael J. Rosenfeld

CALCHMAN, Miss NANCY

Res. 1433 East 29th St.

Proposed by Marcia Greenstein,

Ruth Scherr

ESTERMAN, Miss FLORENCE

Res. 555 Crown Street

Proposed by Phyllis Newman,

Rita Vogel

FISHER, HARRY

Res. 9017 Avenue B

Bus. Wholesaler, 557 Glenmore Ave.

Married

GIASOR, Miss ROSLYN

Res. 642 Linden Blvd.

GELB, SAM

Res. 500 Ocean Ave.

Bus. Poultry, 98 Havemeyer St.

Married

Proposed by Morris Gelbtuch,

Harry Preston

KRAVET, SAM

Res. 207 East 91st St.

Bus. Fabrics, 38 E. 30th St.

Married

Proposed by Joseph Shakun

KROUT, Miss BETTY

Res. 135 East 49th St.

Proposed by Leon Berman,

Herbert Rosen

PENNER, Miss ELAINE

Res. 717 East 53rd St.

RUBIN, HERBERT J.

Res. 314 Park Place

Bus. Government, 250 Hudson St.

Single

SUFFLER, SOL

Res. 399 Bradford St.

Bus. Ladies' Suits, 341—39th St.

Single

Proposed by Albert Braun

ZEROF, HOWARD

Res. 1809 Albemarle Road

Bus. Housewares, 6 East 20th St.

Married

Proposed by Samuel Smerling

Late Applications:

GREISSMAN, STANLEY J.

Res. 1837 Sterling Place

Engineer, 39 Broadway

Single

MOSES, Miss BETTY

Res. 700 Ocean Avenue

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Chairmen of Standing Committees Appointed

Our President, Judge Emanuel Greenberg, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman.

Catering Committee: Dr. Moses Spatt, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts Committee: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Dr. Moses Spatt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Bernard J. Aaron, Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Abraham Ginsburg, Hon. Chairman; Jack Serman, Chairman; Morris D. Wender, Vice-Chairman.

Sub-Committees of the Religious Committee

Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A.

Kahn, Chairman; Pulpit Committee: Morris D. Wender, Chairman.

Social Committee: Saul S. Abelov, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Reuben Frieman, Chairman; Julius Zimmerman, Vice-Chairman.

Center Academy's Art Teacher And Pupils Honored

A painting entitled, "Mother and Child," by Mr. Louis Harris, art instructor at the Center Academy, has been selected to be in the permanent collection now being formed for the Louis D. Brandeis University, at Waltham, Mass.

Paintings and sculpture by children of the Center Academy will be on exhibit at the Jewish Museum, 92nd St. and Fifth Avenue, New York City, until April 30th. The work at the Museum is by children from Hebrew schools of the Four Boroughs. The theme selected was "Journey Through Israel", and the Academy children are well represented with interesting and poetic subjects like "Yemenite Jew", "Springtime in Israel", "Land of Israel", etc.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Louis Bady of 401 Crown Street, on the marriage of their son, Donald, to Miss Barbara Gordon, of Kew Gardens, on April 8th.

* * *

Mr. and Mrs. Meyer Freed of 96 Longhill Street, Springfield, Mass., on the birth of a son, Richard Hayden, to their children, Mr. and Mrs. Arnold Freed, also of Springfield, on March 31st.

* * *

Mr. and Mrs. Joseph J. Prince of 532 Lefferts Avenue, on the engagement of their daughter Davida Marcia, to Dr. Theodore S. Bye of 542 Montgomery Street, on April 5th.

* * *

Mr. and Mrs. Samuel Stark of 122-20 Ocean Promenade, Rockaway Park, L. I., on the birth of a daughter to their children, Mr. and Mrs. Lester Bushman of Philadelphia, Pa., on April 4th.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of May heralds the approach of Mother's Day. I have been reflecting on the thought that the Hebrew term for the Jewish people is "oomah," which is derived from the same root as the Hebrew word "em," meaning MOTHER. As Jewish children, we owe our loyalty, our devotion and our reverence to the collective mother of all Israel, MOTHER ZION.

One of the primary precepts of Jewish ethics is to have reverence and respect for one's mother. Mother's day will be celebrated on May 11th, but we feel that this is not only a calendar event, but one that should be observed every day of the year. The gifts that we bestow on our mothers should not be given only on this one day, and they should not be material gifts only. Rather let them be gifts of loving-kindness, of care and devotion bestowed on our mothers every day of the year. By cherishing our mothers we will indeed become blessed daughters.

The Jewish mother has always been regarded as the MALKAH, the Queen of her household. We are proud to pay tribute and homage to all the mothers of our Sisterhood.

—BEATRICE SCHAEFFER, President.

"Women of Achievement" Program

The stormy weather of Monday afternoon, March 24th, had no effect on the stimulating program afforded by the presence of the three Jewish Women of Achievement who received the Sisterhood Citations of Merit for outstanding accomplishment, each in their own field. After a delightful musical prelude by Miss Charney Shapiro, soprano, with piano accompaniment by our own Music Director, Sholom Secunda, our President, Mrs. Beatrice Schaeffer, read a message from Dr. Levinthal who, because of illness, regretted his inability to be present. In lauding the three guests of honor he wrote, "this should be an occasion to serve as an example to all women to serve our people and our country." Mrs. Laura Lewittes, wife of our Associate Rabbi,

Mordecai H. Lewittes, delivered a pertinent invocation, blessing the endeavors of our honored guests as well as those of our Sisterhood women.

In our synagogue, a fitting background for this unique occasion, were assembled several hundred members and guests of many local organizations who had previously enjoyed a social and refreshment period in our dining-room. Declaring that all three guests "shared the common virtue of leadership," our President with her usual charm and eloquence, presented first Mrs. Zelda Popkin, Brooklyn-born author and lecturer of note, whose recent best-seller, "Quiet Street," was the result of her visit to Israel in 1948. A little confused by the honor of an award, Mrs. Popkin related her experiences as an author and as a traveller in post-war Europe, stating her belief in the "human capacity for growth, since growth means living with an open door."

Although our President enumerated a long proud list of the titles and posts held by our next speaker, Mrs. William Dick Sporborg, noted civic and social leader, and currently an active member of Unesco, the dynamic lady chose to call herself a "layman's expert." Proud of the influence of her rabbinic forebears and of women leaders like Carrie Chapman Catt and Rebecca Kohut, Mrs. Sporborg, flavoring her magnificent address with delightful anecdotes, avowed that she had been so rich in contacts in her life that "she'd be a poor citizen if she didn't return a particle of it." Together with 28 leaders, she recently returned from a good-will tour of 11 South American countries, realizing as a result of this experience the importance of association not only with our own, but with people of other countries. In closing, she offered the suggestion that "the young should sit in council, while the old should wage wars, because the world belongs to the young, while the old are a part of that generation which has failed to keep peace, and should therefore dedicate the world to the young so that they can effect mutual understanding."

Representing the apex of American opportunity, our last speaker, Judge Anna



Presentation of Citations by Sisterhood to "Jewish Women of Achievement"

Left to right—Mrs. Mordecai H. Lewittes, Mrs. Zelda Popkin, Judge Anna Moskowitz Kross, Mrs. William Dick Sporborg, Mrs. Frank Schaeffer, President of Sisterhood.

Moskowitz Kross, a pioneer in Jurisprudence for women, was an immigrant girl who rose to success as a specialist in labor law and was the first female Corporation Counsel. Her aim as a Judge in Home Term Court is to treat offenders of the law rather than to punish them. "Crying is a woman's business," was the keynote of her remarks, in which she explained that if women complain, they achieve results. She urged a greater interest by all Jewish women in community affairs beyond the confines of the synagogue.

In honoring these illustrious exponents of Jewish womanhood, Sisterhood has indeed brought honor to its own accomplishments.

Kiddush

Sisterhood welcomes a sponsor for a Kiddush in May, which provides spiritual encouragement to our Junior Congregations. Celebrate a *simcha* by arranging for one with Mrs. Fanny Buchman, PR 4-3334.

Cheer Fund Contributions

Mr. and Mrs. Harry Blickstein—in honor of their son's marriage; Mrs. Sarah Klinghoffer—in memory of Jack Nurnberg's mother; Mrs. Mollie Meyer—in memory of Anne Goldberg's father; Mr. and Mrs. Louis Bady—in honor of their son's marriage.

United Jewish Appeal

Have you called your prospects? Have you received their contributions? UJA is your immediate concern, NOW—it is a MUST! Send in all moneys and make reports to Chairman Ida Fried, PR 4-2251, who reminds you to hold Monday, May 26th, for an important UJA function.

Sisterhood Conducts Friday Services

The subject of the symposium presented on Friday evening, March 14th, "The Role of the Jewish Woman Today," was admirably presented by panelists Mrs. Harry Berman, who explained the "Relationship of the American Jewish Woman to Israel," Mrs. Phineas Spinrad, who interpreted the "Role of the Jewish Mother Towards Jewish Education," and Mrs. Harry Goldstein, who enumerated the "Opportunities and Responsibilities of the Jewish Woman in the Larger Community." The responsive readings, rendered with true religious fervor by our women, the inspiring comments of Mrs. Frank Schaeffer as Moderator, truly earned the verbal applause of the entire congregation. Dr. Levinthal beamed with pride at the sincerity, the profundity of thought and scope expressed by the speakers, each one an *Aysbes Chayil*. An Oneg Shabbat served as a fitting close to a most uplifting evening.

Israel Bonds

Another Bond party, in celebration of the fourth anniversary of Israel's Independence, will be held on April 30th, at Ebbs Field. Tickets of admission will be given to all purchasers up to April 30th. The program will include leading artists of stage, screen and radio as well as of the musical world. HURRY, HURRY, HURRY.—Buy your Bond now from Ann Weissberg, ST 3-0639 and be a guest at this gala event!

Jewish Day For the Blind

The date,—May 13th; the place—Hotel St. George; the purpose—to help the Blind,—so make it an appointment for Lunch with your friends, and an opportunity to purchase goods created by the blind. Hannah Stark, NE 4-7404, will take your order for merchandise.

"Chai" Club Torah Fund Members

Mrs. Moses Spart has joined the "Chai Club." Our numbers are growing, and the Seminary is glowing at our progress. Will you join the Club?

Women in the News

Mrs. Joseph Horowitz, former president of Sisterhood, was elected Honorary Member of the Governing Board of the Center. Congratulations!

In Praise of Sisterhood Efforts

"I want to thank you for the lovely gift sent to me by the Sisterhood. I shall always treasure the books that I

received through this gift."—Deborah Rothman, winner of Sisterhood Essay Contest.

"This spirit underlying all of Sisterhood's endeavors manifested itself concretely in the magnificent gift which Sisterhood selected for us . . . I shall always cherish it for its beauty and the many pleasant memories it shall constantly evoke."—Mrs. Esta Saltzman, wife of Rabbi Manuel Saltzman.

"Entirely conscious of the great honor you did me, and especially in the light of my own realization of my unworthiness of the 'greatness' with which you vested me, I am deeply appreciative to you and your fine organization."—Mrs. Wm. D. Sporborg.

"It was an interesting day for me since I don't take myself seriously as anything but a literary craftsman."—Mrs. Zelda Popkin.

Calendar of Events

Monday, April 28th—Sisterhood General Meeting. Israel's 4th Birthday. See announcement on page 2. 12:45 P.M. Refreshments before the meeting.

Sunday, May 4th—Sisterhood tenders Breakfast to Post-Bar Mitzvah Group of our Hebrew School.

Monday, May 5th—Metropolitan Branch Women's League All-Day Conference and Installation. Further details to follow. See S. Klinghoffer for reservations.

Monday, May 12th—Sisterhood General Meeting. Mother's Day Tribute program. Special Feature will be guest speaker, Florence B. Schall, radio monologist, author and actress in delightful repertoire. 12:45 P.M. Refreshments served before the meeting.

Tuesday, May 13th—Jewish Blind Day, St. George. Hotel.

Thursday, May 15th—Brooklyn Division Women's League Installation. Interesting program. Our Sisterhood will be hostess at our Center. Tickets at \$1.00 may be obtained from B. Schaeffer or S. Klinghoffer.

Monday, May 19th—Sisterhood Executive Board, 1:00 P.M.

Monday, June 2nd—Sisterhood Installation and Closing Meeting, 8:15 P.M.

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Harry Fried of 1594 Carroll Street on the Bar Mitzvah of their son,

Leonard Peter, at the Center this Sabbath morning, April 26th.

Young Married Group

During the month of March, the Young Married Group held a Mah Jongg and Card Party which was quite well attended and all who were present enjoyed a pleasant evening.

At this point in the season the Young Married Group is concerned with the nomination and election of officers and Executive Committee members for the coming year. The present officers and committee members hereby take this opportunity to inform the members that nomination for all officers will be posted on the bulletin board in the lobby of the Brooklyn Jewish Center on May 1st. All those wishing to submit independent nominations may do so by a petition to be subscribed by five members of the Young Married Group and to be presented in writing to Raymond Lipshutz, Secretary of the Young Married Group, at the Center desk, no later than Wednesday, May 14th.

United Jewish Appeal Dinner

The Center campaign for the United Jewish Appeal is now in full swing. The members of the Committee are actively engaged in contacting the membership for contributions to the Appeal. The Annual Dinner will be held in our building on Thursday evening, May 1st. The guest speaker will be Edward M. M. Warburg, national chairman of the United Jewish Appeal. Reservations may be made at the Center office.

"Music Under the Stars" June 7

The Brooklyn Jewish Center is once more cooperating with the annual "Music Under the Stars" performance which will be held this year on Saturday, June 7th at Ebbs Field, Brooklyn. The committee in charge of the fourth annual concert is again under the leadership of Mr. Abe Stark, a member of our Governing Board. The Center Committee in charge of the sale of tickets consists of Mr. Saul S. Abelov, chairman and Mr. Maurice Bernhardt, co-chairman. Members are asked to cooperate in this important venture for the benefit of the American Fund for Israel Institutions by purchasing tickets for themselves, their families and friends. Tickets at \$1, \$2.50, \$3.50, \$5, \$10 and \$25 are available at the Center.

THE YOUNGER MEMBERSHIP

My term of office comes to an end, as you already know, with this issue of the REVIEW. It has been an inspiration to me, to be actively identified (as I shall always be) with our institution. I hope that in return for the honor and privileges thus bestowed upon me during these past five years, I have been worthy and efficient in serving the membership of the Young Folks League.

The innovations in programming and the addition of many new activities that have enhanced our organization would not have been possible were it not for the eager and close cooperation and guidance of Rabbinate, the Officers, and the entire Center administration.

I wish to thank my fellow officers, the Executive Committee, and the various chairmen for their splendid cooperation and prodigious efforts.

Inasmuch as I am not an old soldier (optimist that I am!) I do not intend to fade away, but rather to aid your new President and Executive Committee—to whom I extend my heartiest felicitations for a successful administration.

—MILTON REINER, President.

United Jewish Appeal

Thanks to the untiring efforts of Phyllis Newman, Rita Vogel, Harold Kalb, and the U. J. A. Committee, our total to date is \$7,000. Anticipating the net proceeds to be derived from our play, "Claudia," we shall probably reach a grand total of \$10,000. Our members are to be congratulated for responding so magnificently throughout this campaign and for making possible this banner year in our annual drive for the U. J. A.

Israeli Bonds

Those of you who have not as yet purchased bonds may arrange to do so by contacting our Bond Chairman, William Brief, at DI 5-4340. Do it today!

Programs in Retrospect

On April 8, we held our annual Model Seder, with our members seated around tables. The message of Passover was conveyed by Jerry Schneider, who conducted the service. Jerry Jacobs' rendition of the Kiddush and Naftali Frank-

el's guidance in singing the various selections from the Hagadah highlighted the musical portion of the evening.

On April 22 our annual elections were held. The names of the newly elected officers and members of the Executive Committee will be published in the next issue.

Future Programs

Tuesday, April 29—Our Hebrew Culture Committee under the chairmanship of Martin Karlin will present another lecture in the series, "Great Names in Jewish History."

Tuesday, May 6—The premiere performance of "Claudia," a play in 3 acts, will be presented under the direction of Herbert Levine, and played by a cast comprised exclusively of Center members.

Tuesday, May 13—Paul Kotik has arranged a lecture by Rabbi Scherison, on the topic, "Judaism's Attitude Toward Sex."

Tuesday, May 20—Installation of YFL Officers and Executive Committee members will be combined with an appropriate celebration of the fourth anniversary of the founding of the Jewish state.

ISRAEL AFTER FOUR YEARS

(Continued from page 12)

ernment's insistence on a constructive policy of economic development and austerity. The Government has not chosen the easy way of buying the complacency of the population by according preference to imported foodstuffs instead of raw materials and equipment. It has taken the thorny road of austerity and given priority to tractors over butter.

✽

New capital investments in Israel from both local and foreign sources were estimated in 1949 at 70,000,000 pounds, or 25% of the national income. In 1950, the figure increased to 114,000,000 pounds, accounting for 33% of the national income, and for 1951 it amounted to over 150,000,000 pounds, about 37% of the national income. This flow of productive new investment has already produced notable results in agricultural

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development and industrial expansion.

Israel's present economic achievements have been attained before its most important assets have come fully into play. Its economic progress has been secured so far without the benefit of the vast new irrigation schemes which, when completed, will revolutionize the country's agricultural output; without the use of the enormous resources of the Dead Sea or of the mineral wealth of the Negev which may be the cornerstone of the country's industrial future, and even without the full operation of some of the country's major existing plants, such as the Haifa oil refineries. When all these are pressed into service and when new factories and farms mature into productivity, the young State will be able to enjoy the rewards of pioneering for which it is today paying a heavy price in hardship and privation.

THE REFUGEE SETTLERS OF PHILADELPHIA

(Continued from page 16)

an accent.

During the nineties there was much talk of colonization by the Jews especially, in New Jersey, the west and mid-west. The colonies formed in New Jersey became permanent settlements — Woodbine, Carmel and so forth, though many colonists eventually went back to Philadelphia. It was believed that the Jews ought not to remain in cities. Rabbi Krauskopf founded a Farm School at Doylestown, Pennsylvania, but some Jewish youths, who went there, later did not engage in agriculture. About the time of the Spanish-American War, in the spring of 1898, Russian Jews had gone to California under the leadership of Ephraim Deinard, the Hebrew author and bibliographer, whose library formed the foundation of the Hebrew collection in the Library of Congress, and who had issued a catalogue of Judge Sulzberger's library, which was published. Intending to found a colony in Salinas Valley, California, 37 Jews returned to Philadelphia by the end of October. The costs of their transportation had been defrayed by San Francisco Jews.

As my own recollections date back to childhood, something should be said about the Jewish children of those days. They usually were "smart" in school and

stood at the head of the class. After school, they went to some Hebrew *cheder* or Talmud-Torah, or took private lessons in Hebrew. They all learned to indulge in American games. They had no toys, since many of their parents were so serious-minded that they did not think children should have them. The children played on the streets, for there were no playgrounds then. A bad boy was one who played ball all the time. There were no games of killing or violence, no games with imaginary gangsters, cowboys, robbers, Indians, soldiers. I never saw a pistol in the hands of a boy or any sort of uniform on one. On the Fourth of July he might have had a small penny pistol that shot off harmless, noiseless caps. Children did read dime novels and juvenile books and went to the libraries for the stories of Henty, or Oliver Optic, or Alger. If they were well-off, their parents bought them a sled or skates or a bicycle, and then they were in heaven.

Of course the Jewish missionary was about, but he had few converts. A scandal was caused when efforts were made to convert Jewish children. A non-Jewish crippled man, wheeled in a chair, was driven about with tracts and bibles, and well provided with candy for the

children to tempt them to remain and listen to him or receive a tract. Some Jewish women scolded him, and the matter came up for heated discussion by the Jews. Dr. Benjamin L. Gordon, who has since written on Zionism and the history of medicine, then a young physician, was arrested but discharged.

After glancing back for more than half a century and taking a look around Philadelphia Jewry today, we see that many of the immigrants of those days have passed on, leaving in a number of instances, prosperous businesses to their children. In most cases however these very children and their grandchildren rose from poverty, forged ahead, and became leaders in the community. Immigrants who arrived less than a generation ago have become wealthy.

The distinction between Russian and German Jew has been largely wiped out. Russian Jews have joined the Reform congregations and married with German Jewesses, and all mingle socially. They are all now American Jews, and the place of their origin or the origin of their parents is of no moment. But one cannot help noting here, as in other cities, what the despised poverty-stricken Russian Jews have accomplished.

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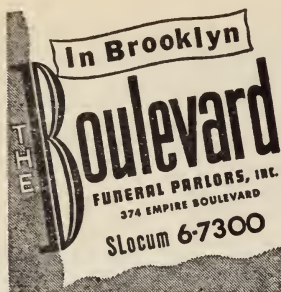
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